



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. By ⁶⁴⁵⁶ the early-dawn ⁶⁴⁵⁷ .	وَالْفَجْرِ ١
2. By ⁶⁴⁵⁸ a ten nights ^w .	وَلَيَالٍ عَشْرٍ ٢
3. By ⁶⁴⁵⁹ the twain/even and the single/odd ⁶⁴⁶⁰ .	وَالشَّفْعِ وَالْوَتْرِ ٣
4. By ⁶⁴⁶¹ the night ^x <i>edha</i> (suddenly/whereas) [it ^x] <i>yas're</i> (nocturnally-ambulates/ treads).	وَاللَّيْلِ إِذَا يَسِرَ ٤
5. Is in <i>tha'leka</i> (be-that-afar-it/ that) <i>qasamon</i> (an oath) for an <i>hejren</i> (constrainer-mind) possessor.	هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ ٥
6. Have not seen you ^s : how your ^t Lord did by <i>Aaden</i> .	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦
7. <i>Erama</i> the pillars' possessor ^w .	إِزَمَ ذَاتِ الْعِمَادِ ٧
8. Which ^u not (had been) created like it ^w in the <i>be'la'de</i> (regions).	الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨
9. And <i>Thamooda</i> , who ^t <i>jabo</i> (they ^z perforated/ bored/ cut) the rocks by the vale.	وَتَمُودَ الَّذِينَ جَابُوا الصَّخَرَ بِالْوَادِ ٩
10. And Pharaoh the stakes' possessor.	وَفِرْعَوْنَ ذِي الْأَوْتَادِ ١٠
11. Who ^t they ^z tyrannized in the <i>belade</i> (regions/ countries).	الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١
12. Then they ^z multiplied/waxed in it ^w the corruption.	فَاكْثَرُوا فِيهَا الْفَسَادَ ١٢
13. So <i>ssabba</i> (descended/ poured) on them your ^t Lord as scourge torment.	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣
14. Verily your ^t Lord (is) surely by the ambush.	إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ١٤
15. So however the mankind: if when ^{o6462} essayed him his Lord then <i>akramaho</i> ([He] was bounteous and ennobling to him) and <i>na'aamaho</i> ([He] graced him bounteously and ennoblingly by what is most desirable and delighting boon) then [he] says: my Lord <i>akraman</i> (was bounteous and honor bestower to me).	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ١٥
16. And however if when ^{o6463} [He] essayed him, so [He] stinted on him his <i>rez'qa</i> ^x (provision/ victuals for sustenance) ^x , then says [he]: my Lord disdained [me] ⁶⁴⁶⁴ .	وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ١٦

⁶⁴⁵⁶ In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “الفجر,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

⁶⁴⁵⁷ The word “الفجر” is not the “morning,” as “الفجر” is earlier than the morning, it is early dawn! See اللسان!

⁶⁴⁵⁸ Ibid, but only with respect to the ten-nights!

⁶⁴⁵⁹ Ibid, but only with respect to the twain and the unique!

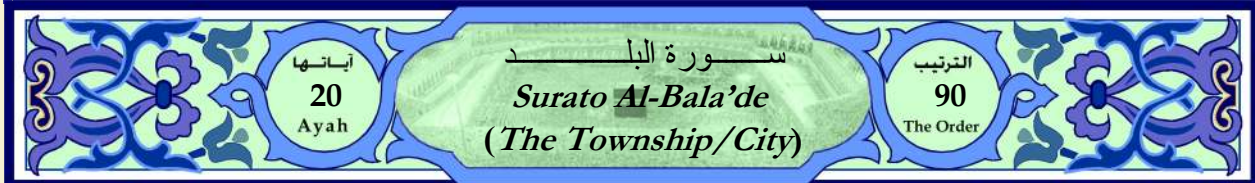
⁶⁴⁶⁰ The words “شفع” and “وتر” have numerous meanings given by the Qur'an commentators, e.g.: Allah is single and the creation is twain, as every thing is created in pairs; or Mughreb Prayers is single while others are even; or the Hajj Day is single and the second day is even (as it's the tenth day of the month), etc.

⁶⁴⁶¹ Ibid, but only with respect to the night when it by night treads!

⁶⁴⁶² The particle “ما” is a connective particle, see القرطبي!

⁶⁴⁶³ Ibid!

17. Not-at-all ⁶⁴⁶⁵ ! Rather nottokremona (you ^z being hospitable and bestower of honor to) the orphan.	كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾
18. And not you ^z mutually urge on tta'aame ^x (giving: wheat/edible/food-grains) ^x the poor.	وَلَا تَحْضُوتُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾
19. And you ^z eat the heritage an eating altogether-hard ⁶⁴⁶⁶ .	وَتَأْكُلُونَ التَّرَاثُ أَكْلًا لَمًّا ﴿١٩﴾
20. And you ^z love the possession an abounding love.	وَتَحِبُّونَ الْأَمْالَ حُبًّا جَمًّا ﴿٢٠﴾
21. Not-at-all ⁶⁴⁶⁷ ! If dukka'te (to be/ being razed-smoothly-evened) the Earth ^w dakan-dakkan ⁶⁴⁶⁸ (sure razing-smooth-evening).	كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
22. And your ^L Lord came while the angels (are) row (by) row.	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
23. And (had been) come then-day by Hell ^w ; then-day the mankind reminisces; and wherefrom ⁶⁴⁶⁹ for him the reminiscence ^w /remembrance ^{w6470} .	وَجَاءَ يَوْمَئِذٍ يَوْمِئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾
24. Says [he]: yalaytaney (O, for a longing that I) advanced for my life ^w .	يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾
25. So then-day not [He] torments His torment an abadon ⁶⁴⁷¹ (a lone/any-one).	فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾
26. And not [He] manacles His manacle an abadon.	وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾
27. Ya'ayyatoba (O you ⁿ) the self ^w the tranquil-she ^y .	يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
28. Let-return ^w you ^y to your ^y Lord (while/ being) ⁶⁴⁷² pleasant-she ^y mardbeyyatan (being made pleasant-she ^y).	ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾
29. So let-enter you ^y in My eba'de (worshippers/ submitters/ slaves).	فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
30. And enter you ^y My Paradise ^w .	وَادْخُلِي جَنَّتِي ﴿٣٠﴾



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1. No ⁶⁴⁷³ ! Oqsemo ([I] oath) by this bala'de ^w (township/ city/ Macca) ^w .	لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾
2. And/while you ^s (are) hellon ⁶⁴⁷⁴ (legitimate/ resident) by this bala'de ^w (township/ city/ Makka).	وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

⁶⁴⁶⁴ The speaker's pronoun “ي” in “أهانن” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

⁶⁴⁶⁵ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

⁶⁴⁶⁶ The word “لَمًّا” could mean (a) altogether-hard, or (b) altogether! See اللسان; (c) that is in a concourse manner!

⁶⁴⁶⁷ Ibid!

⁶⁴⁶⁸ The word “د ك ا د ك ا” is “مفعول مطلق لذا التكرار,” in the sense of *infinitive* noun! Hence *sure* is prefixed to indicate that!

⁶⁴⁶⁹ The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

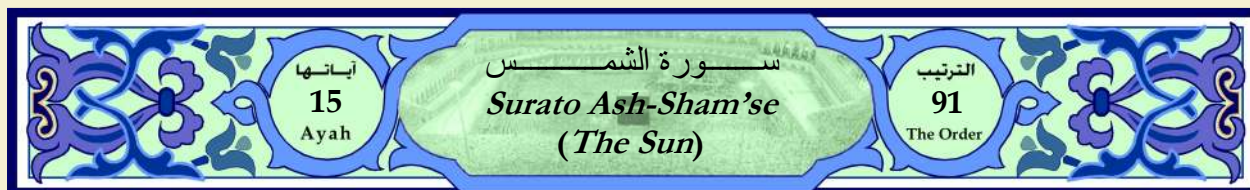
⁶⁴⁷⁰ The word “نَكرى” is “reminiscence/ remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/ remembrance” (S 6: 68).

⁶⁴⁷¹ See the *Lexicon* attached to this *Translation* regarding “أحد”!

⁶⁴⁷² The words “راضية” and “مرضية” both are *adverbials*! See الدر المصون لـ أحمد الحلبي, so the word “being” is prefixed to both for this purpose!

⁶⁴⁷³ This “لَا,” which is a *negation* particle! See الدر المصون، أحمد الحلبي. For the oath see footnote 5687 of (S56:75-76)!

3. And a he-begetter and what [he] begot.	وَالِدٍ وَمَا وَلَدَ ﴿١﴾
4. <i>Laqad</i> (verily, already and affirmatively) We created the mankind in <i>kabaden</i> (an asperity/vicissitude).	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٢﴾
5. Does [he] reckon that never enables/empowers over him an <i>abadon</i> ⁶⁴⁷⁵ (a lone/any-one).	أَتَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٣﴾
6. Says [he] I perished possession <i>lubadan</i> (cumulatively much).	يَقُولُ أَهْلَكْتُ مَا لَا لَبَدًا ﴿٤﴾
7. Does [he] reckon that not seen him an <i>abadon</i> ⁶⁴⁷⁶ .	أَتَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٥﴾
8. Have not [We] made for him twain-eyes.	أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٦﴾
9. And a tongue and twain lips.	وَلِسَانًا وَشَفَتَيْنِ ﴿٧﴾
10. And We aright-guided him the <i>naj'day'ne</i> ⁶⁴⁷⁷ (twain high-paths/ twain breasts).	وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿٨﴾
11. So [he] hurtled not the <i>aqabata</i> (mountain's high obstacle).	فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿٩﴾
12. And what <i>adraka</i> (profoundly caused you ^s to know) what the mountain's high obstacle.	وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٠﴾
13. Releasing a neck-she ^v .	فَالْ رَقِيبَةَ ﴿١١﴾
14. Or <i>ett'aamon</i> (giving to: ingest/ feed) in a day (of) famine-possessor.	أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٢﴾
15. An orphan kin-possessor.	يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٣﴾
16. Or a poor, destitution-possessor.	أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٤﴾
17. Afterwards [he] [was] of whom ^r they ^z believed and they ^z mutually enjoined by the patience and they ^z mutually enjoined by the <i>marhama'te</i> * (mercy-she ^y).	ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٥﴾
18. Those (are) companions (of) <i>maymana'te</i> (the blessed right-sidedness).	أُولَئِكَ أَصْحَابُ الْيَمِينَةِ ﴿١٦﴾
19. And who ^r they ^z disbelieved by Our <i>Aya'te</i> ^w (messages) they (are) the companions (of) the <i>mash'ama'te</i> (unblessed-left-sidedness).	وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٧﴾
20. On them a Fire ^w <i>muasada'ton</i> (she is firmly-closed) ^w .	عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿١٨﴾



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⁶⁴⁷⁴ Qur'an commentators are unanimous to the fact that *Makka* city is a *sacred* since creation to the Day of Judgment, except for "an hour" when it^w was "allowable" for the Prophet (SAWS), i.e. he was "legitimate" (and "legitimate" being both an adjective = legitimate, or a noun = resident) to retributively kill whom he wanted and to free whom he wanted, as stated in true *Hadeeth*! See الطبري!

⁶⁴⁷⁵ See the *Lexicon* attached to this Translation regarding "أحد"!

⁶⁴⁷⁶ Ibid!

⁶⁴⁷⁷ The word "*naj'day'ne*" "النجدين" carries two meanings: (1) twain high-paths, i.e. *path of good* and *path of evil* (2) breast, i.e. the *milk secreting mammary glands of a female*! This means that the new born baby *naturally knows how to suck the milk from his mother's breasts*, as the baby is *Allah aright-guided* him/her! See الزمخشري، اللسان، والطبري!

*The word "مرحمة" = "رحمة" = *mercy*! However, "mercy" from Allah (SWTA) to all and "مرحمة" *mercy from people to others*! This is based on this very *Ayah* (S90:17)!

1. By ⁶⁴⁷⁸ The Sun ^{w6479} and its ^w early noon.	وَالشَّمْسُ وَضُحَاهَا ﴿١﴾
2. By ⁶⁴⁸⁰ The Moon ^x <i>edha</i> (suddenly/whereas) [it ^x] followed it ^{w6481} .	وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾
3. By ⁶⁴⁸² The Day ^x <i>edha</i> (suddenly/whereas) [it ^x] clearly-manifested it ^w .	وَالنَّهَارِ إِذَا جَلَّلَهَا ﴿٣﴾
4. By ⁶⁴⁸³ The Night ^x <i>edha</i> (suddenly/whereas) [it ^x] overlays it ^w .	وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾
5. By ⁶⁴⁸⁴ The Heaven ^w and what [He] built it ^w .	وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾
6. By ⁶⁴⁸⁵ The Earth ^w and what [He] stretched it ^w .	وَالْأَرْضِ وَمَا طَحَنَاهَا ﴿٦﴾
7. By ⁶⁴⁸⁶ a self ^w and what <i>sannwa</i> ([He] erected/evened/set) it ^w .	وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾
8. So [He] inspired it ^w its ^w <i>fojora</i> ⁶⁴⁸⁷ (religious-cover-ripping) and its ^w <i>tagwa</i> (reverential guarding against Allah's displeasure).	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾
9. <i>Qad</i> (already and affirmatively) prospered, who ^p <i>zakkaha</i> (he purified/exculpated and suited/befitted) ⁶⁴⁸⁸ it ^w .	قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾
10. And <i>Qad</i> (already and affirmatively) disappointed who ^p [he] vitiated it ^w .	وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾
11. Denied-she ^{y6489} <i>Thamood</i> by its ^w <i>taghwa</i> (excessiveness) ^w .	كَذَبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾
12. <i>Edb</i> (whereas/while) missioned ⁶⁴⁹⁰ [he] its ^w <i>ashga</i> (most-misfortuned).	إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾
13. Then said for them Allah's messenger: Allah's she-camel and her water avail ⁶⁴⁹¹ .	فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾
14. So they ^z denied him; so they ^z hamstrung her; so <i>damdama</i> ([He] <i>smashingly</i> rumbled) over them their Lord by their offense; then <i>sannwa</i> ([He] <i>evened/leveled</i>) it ^w .	فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾
15. And [He] fears not its ^w consequence ^w .	وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾



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⁶⁴⁷⁸ In Arabic the letter “*و*” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of “*الشمس*,” so we start with the word “*by*” and not “*و*” as “*و*” will *not* suffice the meaning!

⁶⁴⁷⁹ The sun in Arabic is *feminine*!

⁶⁴⁸⁰ Ibid, except with respect to the moon!

⁶⁴⁸¹ The *sun* in Arabic is *feminine*, whereas the *moon* is *masculine*! The pronoun “*it*” in this *Ayah*^w as well as the third and fourth *Ayah*^w of this *Surah*^w refers to unnamed referent, perhaps the *Earth*^w the *world*^w!

⁶⁴⁸² See footnote 6532, only here with respect to day! Also, *day* is *masculine* while the *Earth* is *feminine*!

⁶⁴⁸³ Ibid, only here with respect to the night, which is *masculine* in Arabic!

⁶⁴⁸⁴ Ibid, only here with respect to the Heaven!

⁶⁴⁸⁵ Ibid, only here with respect to the Earth!

⁶⁴⁸⁶ Ibid, here with respect to the “*self*”.

⁶⁴⁸⁷ The word “*فجور*” comes from “*فجر*” = “*ripped off religious cover*,” as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the religious cover is ripped off the such-ripper *exceeds* the bounds! Thus, the self is given the *capacity* to “*rip off* such a cover!” See *الراغب* for the word “*فاجر و فاجر*”

⁶⁴⁸⁸ The word “*زكى*” here means *befitted* and/or *suited*, in the *intransitive* sense of *suited*! See *التفسير* and *اللسان*!

⁶⁴⁸⁹ The word “*كذبت*” = *denied*^w is in reference to the “*Thamoud*,” which is a *feminine* gender in Arabic; so its reference must be *feminized*, as indicated by the “*ت*” in “*كذبت*”

⁶⁴⁹⁰ The word “*بعث*” in word “*انبعث*” carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, *prompted* and *missioned*!

⁶⁴⁹¹ The word “*سقيها*” means *water avail*, i.e. to drink from it *as and when needed*! See *الراغب*!

1. By ⁶⁴⁹² The Night ^x <i>edha</i> (suddenly/whereas) [<i>it</i> ^x] overlays.	وَالَّيْلَ إِذَا بَغَشَىٰ ﴿١﴾
2. By ⁶⁴⁹³ The Day ^x <i>edha</i> (suddenly/whereas) [<i>it</i> ^x] set-splendid.	وَالنَّهَارَ إِذَا تَجَلَّىٰ ﴿٢﴾
3. By ⁶⁴⁹⁴ what [<i>He</i>] created the male and the female.	وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾
4. Verily your ⁿ endeavor ⁶⁴⁹⁵ (<i>is</i>) surely <i>shatta</i> (variant/-segregate).	إِنَّ سَعْيَكُمْ لَشَتَىٰ ﴿٤﴾
5. So as-to whoever [<i>he</i>] gave and <i>ettaqa</i> (<i>he</i> reverentially guarded not to displease Allah).	فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾
6. And <i>saddaqa</i> (<i>he</i> affirmed as credible) by the Paradise ^{w6496} .	وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾
7. Then [<i>We</i>] shall facilitate him for the facilitation ^w .	فَسَتَيْسَّرُ لَهُ لِلْيُسْرَىٰ ﴿٧﴾
8. And as-to whoever [<i>he</i>] stinted and <i>istaghna</i> ⁶⁴⁹⁷ ([<i>he</i>] shown/affirmed his richness).	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾
9. And denied [<i>he</i>] by the Paradise ^w .	وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾
10. Then [<i>We</i>] shall facilitate him for the difficulty ^w .	فَسَتَيْسَّرُ لَهُ لِلْعُسْرَىٰ ﴿١٠﴾
11. And not enriches a'n (<i>regarding</i>) him his possession <i>edha</i> (suddenly/whereas) [<i>he</i>] dies-out ⁶⁴⁹⁸ .	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾
12. Verily on Us (<i>is</i>) surely the aright-guidance.	إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾
13. And verily for Us surely (<i>are</i>) The she-Last and The she-First.	وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾
14. So [<i>I</i>] warned you ^z (<i>about</i>) Fire ^w <i>taladhdha</i> (intensely-kindling).	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾
15. Not <i>yassla</i> ⁶⁴⁹⁹ ([<i>he</i>] shall be broiled on/by) it ^w except the <i>ashqa</i> ^{x6500} (most-misfortuned).	لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ ﴿١٥﴾
16. Who ^x [<i>he</i>] denied and [<i>he</i>] diverted.	الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
17. And shall (<i>be made to</i>) avoid it ^w the <i>atqa</i> (<i>whoever is</i> most reverential guarder against Allah's displeasure).	وَسَيُجَنَّبُهَا الْأَتَقَىٰ ﴿١٧﴾
18. Who ^x [<i>he</i>] <i>yata'ate</i> ([<i>he</i>] produces and fulfills the obligations of) his possession <i>yatazakka</i> ⁶⁵⁰¹ (<i>he</i> pays his Zakata/-iteratively purifies/exculpates and befits him self).	الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾
19. And not for an <i>ahaden</i> ⁶⁵⁰² (<i>a lone, any one</i>) <i>endaho</i> (<i>with</i>	وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ

⁶⁴⁹² In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” So, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

⁶⁴⁹³ Ibid, only with respect to day!

⁶⁴⁹⁴ Ibid, only with respect to what He created of male and female!

⁶⁴⁹⁵ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم” See اللسان, and الصائر!

⁶⁴⁹⁶ Qur'an commentators vary as to the meaning of the word “الحسنى!” Some say it means: “bearing witness that there no elaba (deity) but Allah!” Others say: “believing in Allah's promises!” And yet others said: Paradise, based on the *Ayah*: “For them who *absano* (they worked a deed/work in an all around beautiful manner) the *husna* (Paradise) and extra! And neither over-burdens their faces smoky-dust nor a humiliation. Those (are) the Paradise's companions! They in it (are) immortals!” (S10:26)!

⁶⁴⁹⁷ The word “استغنى” = “أظهر أو أكد مغناته” meaning showed or affirmed his richness! See اللبيب مغني!

⁶⁴⁹⁸ The word “تردى” means to die out, cease living completely!

⁶⁴⁹⁹ The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

⁶⁵⁰⁰ The word “misfortuned” is an adjective!

⁶⁵⁰¹ The word “يتزكى” that's, and Allah is knowinger, [*he*] exculpates, befits/suits himself! See التفاسير and اللسان!

him, by his rule) of a boon^{w6503} (to be) requited⁶⁵⁰⁴.

تَجْزَى ۝

20. Except *ebtagha'a* (earnest-quest) (of) his Lord's Face⁶⁵⁰⁵
The Highest.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۝

21. And surely [he] will delight/countenance.

وَلَسَوْفَ يَرْضَىٰ ۝

⁶⁵⁰² See the *Lexicon* attached to this *Translation* regarding “أحد”!

⁶⁵⁰³ See the *Lexicon* attached to this *Translation* for “*ne'amal*” (“boon”)!

⁶⁵⁰⁴ That is he had received such “*ne'amal*” and he must *reciprocate* by *requiting* the giver!

⁶⁵⁰⁵ The expression: “*Lord's Face*” is an Arabic *tongue* expression meaning *the pleasure of his Lord*!